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DOCTRINAL.

[From the Utica Magazine.]

SERVICE OF GOD.

NO. 3.

Having in my last ascertained the reason why we are bound to serve God, I am prepared in this to answer the question, what service we can render him?

Service commonly implies aid or assistance, in this sense we can render none to God, and the term is thus misapplied.—Our actions cannot reach him. We can neither augment or diminish his felicity. But God designs the happiness of mankind; all the dispensations of his providence or grace, are directed to this end. As far as we propose the same object to ourselves, as far as our labors tend to produce this object, so far we are engaged in the same work with God, and may be said to assist him. In this sense serving God is serving man, God being independent of all his creatures can be supposed to labor only for their good. Hence I can perceive no other service we can render him, than to join in the same benevolent work, and endeavor to render ourselves and those with whom we are associated happy.

What shall we do? Ask experience what course of conduct has been found most successful? Ask nature what is the law of our felicity, and ascertain it by studying man in his individual and social capacity. Man may be considered as a sensual or an intellectual being; in either he has rights that must not be violated. As a sensual being his enjoyment consists in the gratification of his senses, his appetites, or his natural propensities. Some of them will be found absolutely necessary to the preservation of the individual, or the propagation of the species. These are by no means to be suppressed; nature always tells the truth; there is no danger in following her directions; and we should ever regard as enemies to the best good of society, those who allow too great or improper indulgence of the senses, or enforce too great abstinence. All our appetites, passions, and natural instincts, are necessary to our existence and felicity when regulated by temperance.

Man is formed for society. It is his nature, and the isolated being is as much lost, as the lone sheep astray upon the mountains. Hence we consider, that those labour under a mistake, who in order to maintain the virtue retire from society and immerse themselves in monastic solitude. Being social creatures we can assist each other; we can add something to each other's pleasures, and all our powers whether physical or intellectual, should be directed to the enlargement of the sum of general felicity. Whatever course of conduct is found by experience or observation, to be most conducive to the enjoyment of all the rights we possess as individuals or as members of society, is to be pursued, whatever has an opposite tendency to be rejected.

Whatever sentiments or principles to be believed will have this happy effect, are calculated to make us seek the happiness of each other, we may suppose true; whatever has an opposite effect, we may reject as pernicious. We may now particularize. What sentiments if believed will make men most virtuous, and consequently most happy? This is an important inquiry, for the actions of men bear considerable relation to the opinions they hold. Narrow and contracted sentiments will produce an uncharitable practice, for is contrary to the established laws of human action, that a person who believes the greater part of mankind are enemies to God, deserving the severest punishment, should be a universal philanthropist, or practice upon the principle of universal benevolence. He will think his duty does not require him to study their good, consequently he will refuse to extend his good offices to them; the better we think of mankind the more shall we love them, and the more we love them, the more shall we endeavor to make them happy. Hence it has always been, that public benefactors have been men of enlarged and liberal minds, and not bound by narrow and partial views, not compelled by them to consider

themselves the inhabitants of a particular town or village, and obliged to support the interests of a particular party, but men whose sentiments are free and independent; and whose benevolent feelings grasp in the arms of their affection the whole world of mankind. So if we would contribute to the happiness of our brethren, or if we wish to lay the foundation for the broadest sphere of usefulness, we must cast our eyes into heaven, mark the love of God, higher than that; cast our wondering gaze over the expanse of nature, and find it limited there; pierce through the depths and find it deeper than the vast abyss. We must behold God good unto all and his tender mercies over all the works of his hands. We must take this survey from our own hearts, on the same model, and imbibe the same benevolent feelings. Then we shall attempt to imitate God, and as far as our abilities extend, we shall like him, be "good unto all."

Faith or sentiments to be believed, are useless unless they have this effect, and those only are to be believed which most directly produce it. And none will do it except those that include the benevolence of God and the dignity of human nature, and represent them in so clear and amiable a point of view, that the heart will naturally love both. Hence we discover that all those ideas which speak of God's partiality, and his enmity to the human race, are calculated to damp our gratitude to God or not likely to lead us to love those whom he has made. We reject all these notions which sink man below his natural level, or degrade his rank in the scale of being, as unfavorable to our philanthropic feelings.

Yet we must be careful not to be bigoted against bigotry, nor illiberal against illiberality. If we adopt enlarged and manly views, we shall be charitable towards those who are less enlightened or less liberal. We should have a faith so broad, that we can bear with all the peculiarities and perhaps inconsistencies of others, and embrace them with the same kindness and esteem, as though their faith was like ours. Faith itself is not considered goodness, and is to be regarded only as it is subservient to a benevolent course of conduct. Should we find a man that discharges the several moral obligations, incumbent on his station in life, the question should never be asked what is his belief? It is no matter what he believes; "it cannot be wrong" while his "life is in the right." But in a word, the belief of a God to whom we are accountable, of a future state of virtue and felicity, a belief that we are all brethren, bound on the same voyage, and destined to the same haven, will in my opinion, be favorable to the discharge of our several moral obligations.

PHILANTHROPOS.

RELIGIOUS.

THE TRUE CHRISTIAN CHARACTER.

[Extracted from President J. Q. Adams' Letters to his Son, written while he was Minister Plenipotentiary in Russia.]

"In my last I showed you, from the very words of our Saviour, that he commanded his disciples to aim at perfection; and that this perfection consisted in self subjugation and brotherly love, in the complete conquest of the passions, and in the practice of benevolence to our fellow creatures, including among them our most inveterate enemies."

"You will there find proved the duty of totally subduing the passions. It is sometimes objected, that this theory is not adapted to the infirmities of human nature; that it is not made for a human being so constituted as man, that an earthen vessel is not formed to dash against a rock; that in yielding to the impulse of his passions, man only follows the dictates of his nature, and that to subdue them entirely is an effort beyond his power. The weakness and frailty of man, it is not possible to deny; it is too strongly tested by all human experience, as well as by the whole tenor of the scriptures, but the degree of weakness is to be limited, by the effort to overcome it, and not by indulgence to it. Once admit weakness as an argument to forbear exertion, and it results in absolute impotence. It is also very inconclusive reasoning to infer that because perfection is not absolutely to be attained, it is therefore not to be sought. Human excellence consists in the approximation to perfection, and the only means of approaching to any term is by endeavoring to obtain the term itself. With these convictions on the mind and a sincere honest effort to practise upon them, and with the aid of a divine blessing which is promised to it, the approach to perfection may at least be so great, as nearly to answer all the ends that absolute perfection itself could attain. In order to preserve the dominion over our own passions, it behoves us to be constantly and strictly on our guard, against the influence and infection of the passions of others. This caution is all necessary in youth. I deem it the more indispensable to enjoin it upon you, because as kindness and benevolence comprise the whole system of christian duties, there may be and often is great danger of falling into error and vice, merely by want of energy to resist the example and enticement of others. On this point, the true character of christian morality appears to have been misun-

derstood, by some of its ablest and warmest defenders. In Dr. Paley's "View of the evidences of Christianity," there is a chapter upon the morality of the Gospel, in which there is the following passage: "The truth is, there are two opposite descriptions of characters, under which mankind may generally be classed. The one possesses vigor, firmness, resolution; is daring and active, quick in its sensibilities, jealous of its fame, eager in its attachments, inflexible in its purposes, violent in its resentments. The other meek, yielding, complying, forgiving, not prompt to act, but willing to suffer, silent and gentle under rudeness and insult, sueing for reconciliation where others would demand satisfaction, giving way to the pushes of impudence, conceding and indulgent to the prejudices and the intractability of those it has to deal with. The former of these characters is, and ever hath been, the favorite of the world. It is the character of Great men. There is a dignity in it, which universally commands respect. The latter is poor spirited, tame and abject. Yet so it happened with the founder of christianity, the latter is the subject of his commendation, his precepts, his example; and that the former is no part of its composition."

Dr. Paley is, in this place, adopting the opinion of Soame Jennings, whose essay upon the internal evidence of christianity he very strongly recommends; but I cannot consider it as an accurate and discerning delineation of character, or as exhibiting a correct representation of christian principles. The founder of christianity did indeed pronounce distinct and positive blessings upon the poor in spirit, (which is by no means synonymous with the poor-spirited,) and the meek; but in what part of the Gospel did Dr. Paley find him countenancing by commendation, precept or example, the tame and abject? The character, which Christ assumed upon earth was that of Lord and Master. It was in this character that his disciples received and acknowledged him. The obedience that he required was unbounded, infinitely beyond what was ever claimed by the most absolute sovereign over his subjects. Never, for one moment, did he recede from the authoritative system. He preserved it in washing the feet of his disciples; he preserved it, in his answer to the high priest; he preserved it, in the very agony of his exclamation on the Cross, "Father forgive them, they know not what they do." He expressly declared himself to be the prince of this world and the Son of God. He spoke as one having authority, not only to his disciples, but to his mother and judges; to Pilate the Roman governor, to John the Baptist, his precursor.—And there is not in the four gospels one act nor one word recorded of him, (excepting in his communion with God,) that was not a direct or implied assertion of authority. He said to his disciples, (Matthew 12th, 28th,) "Learn of me, for I am meek and lowly of heart, and you shall find rest to your souls." But where did he ever say, learn of me, for I am tame and abject. There is certainly nothing more strongly marked, in the precept and example of christianity, than the principle of stubborn and inflexible resistance to the impulses of others to evil. He taught his disciples to renounce every thing that is counted enjoyment on earth; to take up their cross, and suffer all ill treatment, persecution and death, for his sake. What else is the book of Acts, than a record of the faithfulness, with which these chosen Ministers of the Gospel carried these injunctions of the Gospel into execution. In the conduct and speeches of Stephen and Peter, of John or of Paul, is there any thing indicating a resemblance to the second class of characters, into which Dr. Paley divides all mankind? If there is a character upon historical record, distinguished by a bold, intrepid, tenacious and inflexible spirit, it is that of St. Paul. It was to such characters only that the commission of teaching could be entrusted with certainty of success. Observe the expression of Christ to Peter, (Matthew 10th, 13th.) And I say unto thee that thou art Peter, (a rock,) and upon this rock I will build my Church, and the gates of Hell shall not prevail against it. Dr. Paley's christian is one of those drivellers, who, to use a vulgar adage, can never say no to any body.

The true christian is the *justum et tenacem propositi virum* (the man, who is just and constant to his purpose.) The combination of those qualities, so essential to the heroic character, with those of meekness, lowliness of heart and brotherly love, is what constitutes that moral perfection, of which Christ gave an example in his own life, and to which he commanded his disciples to aspire. Endeavor, my dear son, to discipline your own heart, and to govern your conduct, by these principles so combined. Be meek, be gentle, be kindly affectionate to all mankind, not excepting your enemies. But never be tame nor abject; never give way to the pushes of impudence, or show yourself yielding or complying to prejudices, wrongheadedness, or intractability, which would lead or draw you astray from the dictates of your own conscience or sense of right.—"Till you die let not your integrity depart from you." Build your house upon a

rock; and then let the rains descend and the floods come and the winds blow and beat upon that house; it shall not fall, it shall be founded on a rock. So promises your blessed Lord and Saviour, and so prays your affectionate Father."

JOHN Q. ADAMS.

[From the Independent Whig.]

The advantageous situation of the clergy, strangely inconsistent with their common cry of danger.

Virtue and innocence were created naked and undisguised; nor did our first Parents cover themselves till they had offended. Truth can never sin, and therefore need not, and ought not, ever to appear in masquerade: She is most amiable when most uncovered; and appears truly majestic, and in greatest lustre, when disrobed of all gaudy and affected ornaments: her natural features want no varnish or coloring, nor has she any need of dressers and tire-women.

Knavery and deformity alone want daubing and disguise. Actors do not care that any one should look into the tiring-room, nor jugglers or sharpers into their hands or boxes; whereas honesty and sincerity appear always barefaced, and shew themselves most in open day; they scorn all indirect advantages, and borrowed helps, but trust alone to their own native beauty and intrinsic strength; the lion is never known to use cunning.

I confess, that I am not master enough of my temper to avoid laughter, and indignation, by turns, at the noisy clamours of the high clergy, against the freedom of the age, and the liberty of the press; as if virtue was inconsistent with good sense, or truth could suffer by knowledge, or religion by a free and thorough examination. What figure would a grave lawyer make in Westminster Hall, if, after he had been tiring his auditors for two hours together, he should desire the judges not to hear the counsel of the other side, lest they should perplex the cause, and mislead the court?

Every stander-by would take it for granted, that he was conscious of the weakness of his client's cause, and that it could no otherwise be defended, than by being not understood. This is, in point the case of those who demand of all mankind to be heard by the clock, & will yet hear no body; who talk & rail by wholesale, whilst they cannot bear a single jest, or ludicrous expression; and who write volumes by the yard themselves, and are in an uproar, and outrageous, at a single half-sheet of other people's.

How absurd would it appear for an army of an hundred thousand men, entrenched up to the ears, to call aloud for the assistance of the constable and watch, to defend their camp against the assaults and storms of highwaymen and housebreakers! Just such a request do the popish clergy abroad make, when they cry out, fire, fire! help, help! when they demand the assistance of the secular power; and insist, that no sermons be preached, books printed, or harangues made, but their own. They have already more advantages than truth can desire, and indeed enough to offend her modesty, and to make her ashamed and blush; they are too well armed for a fair adversary, and yet are always complaining of the shortness of their weapons; and declaring themselves overcome by calling out for more help.

Besides the pious and example of their lives, they are vastly numerous, and in possession of great and various dignities, of immense revenues and dependencies; are all bred up to letters; have the prejudices of the people, the sole education of youth, the fears as well as the favours of the fair sex on their side, and have the weekly opportunity of haranguing to the people upon their own usefulness and importance: And they tell us too, that they have a sole right to the scripture prophecy, that the gates of hell shall not prevail against them.

Crowned heads always have thought it their interest to keep measures with them; ministers of state are not able to trick successfully, and play the knave, without their leave and assistance: they take advantage, and make their market of all factions and disturbances in states, and apply them to their own benefit: knaves shelter themselves under their protection; hypocrites court and seem to admire them.—Every event of life contributes to their interests: they christen; they educate; they marry; they church; they bury; they persuade; they frighten; they govern; and scarce any thing is done without them. Notwithstanding all this, they roar aloud, that they cannot keep their ground, but that contempt and infidelity pour in upon them like an inundation.

It is very remarkable, that the first christians were not only destitute of all the beforementioned advantages, but their enemies enjoyed them. They themselves were persecuted and contemned, buffeted, ridiculed and calumniated constantly in books and libels, published by the greatest philosophers and wits of the heathen world. Yet christianity every day spread far and wide, and made a wonderful progress; inasmuch that, in an age or two, superstition and idolatry were driven from a great part of the earth.

A speculation upon this head, and an inquiry into the causes of so prodigious a change, would be worthy the endeavors of the brightest wits and genius's of our age and country, who undoubtedly must be found amongst our own genuine clergy. I have long wished to see a dissertation upon this great and useful subject; and with the greatest humility propose to the consideration of the lower house of convocation at their next (so much desired) meeting, to give the world their thoughts upon it, in a second representation of the causes of vice and infidelity. In hopes to encourage them in so public an undertaking, I intend before that happy day, to give them my poor assistance, and in some measure to alleviate their labors, by endeavoring to prove that no part of this misfortune ought to be laid at the door of the laity.

Indeed, it would be unbecoming the respect and reverence, which I have always professed, and hope shall always pay to these reverend gentlemen, even to hint at any thing so improbable as the contrary conjecture: for since human nature is always the same, who can entertain so indecent a thought of their designs, or have such a contempt of their performances, as to imagine that mankind can grow worse under the light of the gospel, in defiance of their pious lives and examples; of the numerous forms of public and private prayer; of their constant sermons, and godly exhortations; of so many creeds, catechisms, systems, commentaries, and whole cart-loads of other ghostly gear, which the world is every day blessed with from the laborious endeavors of above a million of ecclesiastics, or more; who have always, and do still, cost the people more than their whole civil and military expence put together? Since therefore, we may be sure that this great change and degeneracy cannot be owing to any remaining defect among the laity, it may well be expected from persons of their penetration and perspicuity, to let us into the true causes of so surprising a phenomenon.

In the mean time, (though with all the due submission of an humble votary) I shall for once presume to advise them, not to level so many batteries against good sense and human reason, which are impregnablely fortified and secure against the fiercest assaults. A great philosopher tells us, *when reason is against a man, a man will be against reason.* I therefore much fear if these my friends, and patrons, should continue to hold forth and exert their eloquence against private judgement, freedom of inquiry, and a daily and diligent search after a religious knowledge of the holy scriptures, that the world may mistake their endeavors, and imagine that all these good things make against them; and yet unfortunately they are in such repute, that there are little hopes of depreciating or putting them out of countenance.

Besides, I humbly conceive it to be impolitic upon other accounts too. It appears to me to be very indiscreet in persons militant, to endeavor to put an end to a war, which for the most part puts an end to themselves and their own pay. A jovial country parson, once in a merry mood, passing by a waggon which was overturned, told the carter, that he had killed the devil; to which the profane wretch replied, that he was glad of it with all his heart, *because then, quoth Ralph, I have spoiled your trade.* A word to the wise is sufficient.

Methinks also, it should be doing too much credit to his *Satanic Majesty*, to suppose him more than a match for a million of consecrated persons, with all their hierarchical powers, and, as they say, divine assistances about them.

Happy are the souls above who see God face to face, who behold the sacred Three in that divine light where objections and darkness are banished forever, and the shadows are fled away! The noise of controversy and wrangling is never heard in those regions; but if it were possible for those happy inhabitants to differ in sentiment, and controversy could ascend thither, I am persuaded that it would be managed without wrangling or noise. The gentleness and benevolence, the sweet serenity and candor, that adorn every spirit there, would reign through all their sacred reasonings, and whosoever a mistake was found and rectified among those holy disputants, the voice of joy and triumph would be heard on all sides at the bright and lovely appearance of truth. O that the disputes of Christians on earth might be carried on with the same heavenly candor, and might end in the same harmony and joy.—Dr. Watts.

Slanderers.—The worst people are most injured by slanderers—as we usually find that to be the best fruit which the birds have been pecking at.—Dean Swift.

If rich it is easy enough to conceal our wealth, but if poor it is not quite so easy to conceal our poverty. We shall find it less difficult to hide a thousand guineas than one hole in our coat.—Lacoe.

Covetous men need money least yet most affect it—and prodigals, who need it, least regard it.—Lavater.

We confess our faults in the plural, and deny them in the singular.

THE INTELLIGENCER.

SPEAKING THE TRUTH IN LOVE.—PAUL.
GARDINER, FRIDAY, SEPTEMBER 28.

SERIOUS REFLECTIONS. We do not—we cannot in our souls believe, that the great Creator of man who alone has given him a being, who has surrounded him with so many blessings and with so much beauty, who, in innumerable instances, has proved his good intentions towards him, and who, in his own time, takes from him his breath and calls his spirit hence to be here no more,—we say, we cannot,—and have no idea that we ever shall, believe that that Being will, in any event, make his weak and perishing creatures forever miserable! The very thought is revolting to every generous sentiment of a godlike heart, and would, we are persuaded, be considered sacrilegious were it not that, this most barbarous notion had, for a long time, maintained a place in the creed of many, perhaps honest, but erring Christians. And yet, because we cannot in conscience so violate all our best convictions of truth,—because we cannot so give up captive to a cruel theology the tenderest and most benevolent sentiments of our hearts,—as to subscribe to that point, which every good being in the universe, from the eternal Father himself, down to the youngest saint in glory, must most heartily wish and desire to have false,—we are sometimes represented as being without a true knowledge of christianity (merciful name), and held up to the world as heretics and knaves! Very well, if this, for the cause of the gracious Jesus, whose doctrines were as benevolent as his heart, we are to suffer reproach—be it so. We shall never value the good graces of bigots so highly, as to sacrifice our honesty for the sake of their friendship. Those in olden time who believed and "trusted in God as the Saviour of all men," "suffered reproach" from the limitations of their times, and it is no more than might be expected that persons of similar views now should be turned out of synagogues and churches and held up to the world as unsound in the faith and enemies to religion. The past history of the church told us, when we embraced our sentiments, where to find the adversary and how he would attack us; but that history told us also, that we should surely triumph at last.—Thus far, we have great reason to bless God for the strength he has given to our faith, and for the success with which he has crowned our labors in the cause of truth. The review of the past gives us encouragement for the future, and incites us to greater perseverance in the race on which we have entered.

God never can, consistently with himself, look in frowns upon those who maintain his benevolence; nor with complacency, though he may with pity, upon such as through ignorance of his character, call it in question and deny it.

DR. BEECHER AND MR. BEMAN'S CONVENTION ON REVIVALS.

Our readers have not forgotten, we presume, the famous letter of Dr. Beecher of Boston addressed to Mr. Nettleton in the interior of New-York, published in this paper of the sixth of April last. They may not however know that, that letter produced not a little schism in the orthodox ranks, and that, in order to have the difficulties settled, and certain rules agreed upon among the preachers of that sect for the better conducting of revivals throughout the country, Dr. Beecher found it advisable to call a Convention of certain Presbyterian and Congregational ministers, to effect those objects. Such however was the fact. It appears that in the early part of the past summer, Dr. Beecher of Boston and Mr. Beman of Troy, (N. Y.) wrote to twenty-four orthodox preachers residing in different parts of New-England and New-York, inviting them to meet in Convention in New-Lebanon, (Conn.) on the 18th of July last; and that, according to this invitation, twelve out of the twenty-four, joined by six or seven uninvited ones, assembled at the time and place previously designated, and proceeded to the prosecution of the object for which the Convention was called.

The first sentiment that presents itself to the mind, on turning our attention to that assembly of mere fallible, but arrogant and inflated men, is that of deep and strong abhorrence of the extraordinary purpose for which they had assembled, viz:—*To teach the HOLY SPIRIT how it should proceed in times of Revivals, and to regulate its operations according to the contested votes of a majority of eighteen!* Will it be said, that this language is too strong, as applied to the real object of the Convention? that it did not profess itself to teach the Holy Spirit, or to regulate its operations? Then we say the members knew not themselves what they were about, or what is the meaning of their own language. They expressly declare that "revivals of religion are the work of God's Spirit;" and confess, that it was their grand object to "adopt measures to promote and conduct revivals of religion." What is this but a sacrilegious attempt to commence, conduct, manage, control and regulate the "work of the spirit," and to instruct it how it shall proceed in its operations? The language above used, it is true, appears glaring, but it describes a piece of most barefaced and impious impertinence, and is no more than literally just, on the supposition that the excitations, called revivals, are as their crafty authors pretend they are, "the work of God's Spirit." There is no way in which the Convention can get rid of the charge of designing to take from the Holy Spirit its own appropriate work, and of pretending to instruct it by votes how it may, and how it shall not, proceed in its operations, but by acknowledging, what is really the fact, that those "revivals" are the sole work of a certain number of artful, crafty and designing priests, got up entirely for the purpose of ad-

ding to the numbers and numerical influence—they can add nothing to the sense or real value of the sects which appropriate them. Let them admit this and they will be exonerated from the charge above named—but as long as they pretend, that those revivals are "the work of the Holy Spirit," and yet pass votes and take measures to get up, carry on and regulate that very "work," so long will they be obnoxious to the complaint of pretending to greater wisdom than the divine Spirit possesses, and of attempting to take from it the regulation of its own operations.

But it appears that the Convention, though it was pecked by Dr. Beecher and his western coalition with a view, undoubtedly, to obtain from it a sanction of their notions of what is proper and what is improper, in revivals and also a justification of Dr. B.'s course which had given offence to some of his brethren, was not very well united in its deliberations, and that most of the resolutions offered and votes taken were intended to cast some personal reflections upon the individual members of each of the two parties into which it was found the Convention had become divided. In some cases Dr. B. succeeded in carrying his points by obtaining votes to reprimand, in insidious terms, Messrs. Finney, Lansing, Aikin, &c. In others, Dr. B. got obliquely censured in his turn—particularly for writing his famous Letter and for expressing in Convention some doubts as to the propriety of certain extravagances in times of revivals.

We have not room in our paper for the insertion of all the minutes of this Convention, as they would fill something like eight of our columns. The minutes, it is true, are something of a curiosity, though to most of our readers the dry journals of propositions made, discussed, amended, withdrawn, or passed, interspersed in the mean time with calls to prayer, for singing, for adjournments, &c. would not, we are persuaded, be acceptable. We will however go over the account and select the final votes, &c. in order that they may see what is to be permitted and what reprehended in future in times of orthodox revivals.

It appears that the Convention met on the 18th of July last at the house of a Mr. Betts in New-Lebanon, and was organized by choosing Rev. Dr. H. Humphrey, President of Amherst College, Moderator, and Rev. W. R. Weeks of Paris, N. Y. and Rev. H. Smith of Camden, N. Y. Secretaries.

After attending to some preliminary business, such as voting that the orthodox people in town should "be requested to spend as much of their time as may be convenient, in special prayer for the divine blessing on the deliberations" of this august assembly, and passing sundry resolutions expressive of an agreement on some particular points, preparatory to the labors before them,—Mr. Edwards of Andover introduced the following proposition:

"In social meetings of men and women, for religious worship, women are not to pray."

This solemn and important resolution was discussed, from Thursday until Friday afternoon, when on taking the vote there were found to be 9 yeas and 9 declined voting. As no decision was obtained by this vote, a proposition of an opposite import was called up by Mr. Lansing, one of the Finney party, in the following words:

"There may be circumstances in which it may be proper for females to pray in the presence of men." Decided in the negative, 8 yeas, 10 declined voting.

"It is improper for any person to appoint meetings in the congregations of acknowledged orthodox ministers of Christ, or to introduce any measures to promote or conduct revivals of religion, without first having obtained the approbation of said orthodox ministers." Yeas 13.

Many ministers have suffered a great loss by the practice which this vote censures. Some transient persons have entered within their settlement, and being more ingenious or successful, have succeeded in getting up revivals, securing the affections of the people and finally turning out the settled ministers and obtaining their places for themselves!—This vote was intended to preserve the living of the settled preacher against the ambition of others seeking better fortunes.

"The calling of persons by name in public prayer ought to be carefully avoided."—Passed.

"The calling of persons by name in social prayer ought to be carefully avoided."—8 yeas 9 dec.

"Audible groaning in prayer, is, in all ordinary cases to be discouraged; and violent gestures, and boisterous tones, in the same exercise, are improper." Yeas 14.

"Speaking against orthodox ministers of the Lord Jesus Christ, in regular standing, as cold, stupid, or dead, as unconverted, or enemies to revivals, as heretics or enthusiasts, or disorganizers, as deranged or mad, [whether such charges are true or false, we presume,] is improper." Passed almost nem. con.

"Language adapted to irritate, on account of its manifest personality, such as describing the character, designating the place, or any thing which will point out an individual or individuals before the assembly, as subjects of invidious remark, is in public prayer and preaching, to be avoided." After a considerable discussion, this proposition passed. Yeas, 12.

"To state things which are not true, or not supported by evidence, for the purpose of awakening sinners, or to represent their condition as more hopeless than it really is, is wrong!" Strange to tell, this resolution passed.

"In promoting and conducting revivals of religion, it is unsafe, and of a dangerous tendency to connive at acknowledged errors," &c. Voted unanimously.

"No measures should be adopted in promoting and conducting revivals of religion which those who adopt them are unwilling to have published, or which are not proper to be published to the world!" Passed.

"As human instrumentality must be employed in promoting revivals of religion, some things undesirable may be expected to accompany them; and as these things are often proclaimed abroad and magnified, great caution should be exercised in listening to unfavorable reports." Yeas 11.

"Although revivals of religion may be so improperly conducted as to be attended with disastrous consequences to the church and the souls of men," &c. Yeas 11.

"Attempts to remedy evils existing in revivals of religion may, through the infirmity, indiscretion and wickedness of man, do more

injury and ruin more souls, than those evils which such attempts are intended to correct." Yeas 9. Nays 8. This was intended as a reprimand on Dr. Beecher for "attempting to remedy the evils existing" in the late revival at Troy. Dr. B. of course did not vote in the affirmative on this proposition.

"The writing of letters to individuals in the congregations of acknowledged orthodox ministers, or circulating letters that have been written by others, complaining of measures which may have been employed in revivals of religion &c.—ought to be carefully avoided." Passed. Yeas 9. This was, it seems, another reprimand on Dr. Beecher for writing his famous letter to Nettleton.

"Evening meetings continued to an unreasonable hour ought to be studiously avoided." Passed.

Thus, after eight long days of laborious, prayerful and grave deliberation, the world is informed of the mighty doings of this august Convention. But to what, after all, do they amount? Nine tenths, if not all of the votes which were passed, it will be perceived were intended by those who introduced the resolutions, to censure the previous conduct in relation to revivals, of the individuals, who made up the two embittered and jealous parties that were present. In some cases the Beecher party, who called and selected the convention, carried their points and obtained votes to condemn the outrageous practices of Finney & Co. in the late Oneida and Troy Revivals. In others, the Finney party succeeded in reprimanding the interference of Beecher; and thus, after having criminated each other about equally, amidst their own prayers and the prayers of the good people of New Lebanon, the convention adjourned, published its proceedings and gave to the world the concentrated wisdom of eighteen divines on the subject of revivals of religion.

They have voted, to run up the whole and to embrace their most important doings in a few words.—That females are not to pray in the presence of men.—That it is improper for a preacher to attempt to get up a revival within the congregation of any settled orthodox minister, without obtaining the consent of the latter, acting under his direction and giving to him all the gains.—That, the calling of persons by name in public prayer ought to be avoided, but that this practice may be allowed in social prayer.—That, grunting, groaning, violent gestures, boisterous tones in the same exercise, are improper.—That, no person is to be permitted to speak against an orthodox minister or suspect him of being "unconverted," "mad," &c.—That, the practice, which is a very common one, of "stating things which are not true," for the purpose of awakening sinners, is wrong.—That, the practice of conniving at acknowledged errors in times of revivals, is unsafe.—That, the practice of adopting measures to conduct revivals, which they are ashamed to have published, is not correct.—That, people abroad should believe no unfavorable reports circulated concerning the orthodox.—That, revivals of religion, if not conducted properly, may be attended with disastrous consequences.—That, attempts made to remedy existing evils in revivals, may do more injury than good.—That, the writing and circulating of letters complaining of improper management in conducting a revival, should be reprehended; and that people should not stay unseasonably at evening meetings.

There is great wisdom in all this no doubt; but such is our misfortune we are unable to discover it. We have not, we confess, ever seen any thing that more fully convinced us, that there is not a hair's breadth between the sublime and the ridiculous, than we have found in reading the minutes of this New Lebanon convention.

We must ask the indulgence of our readers for having detained them so long on this subject. It is possible that their curiosity may be gratified by the perusal of the facts above named; but that they will see much in them to approve, we do not expect.

The perusal of the account, however, impresses one idea most indelibly upon every thinking mind, and that is—That those passionate excitations originating in false errors which are commonly called revivals of religion, are well enough understood, even by the authors of them, to be the mere result of human artifice and clerical management.

ORIGINAL COMMUNICATIONS.

We are informed by our much respected friend, who has done us the favor to forward the following interesting Letter for publication; that it was written by a very respectable lady, who, not long since, "was excluded from the Baptist church for the unpardonable sin of believing that 'God WILL have all men to be saved,' and for praying in the full assurance of faith.—*Thy will be done.*" In the expectation of excommunication, she addressed a letter to the church, requesting a dismission: but she was delivered over to Satan before the letter had a hearing by the church as a body." Knowing how to feel for her son, who had lately "met with a change," as it is called, in another town, and who was on the point of being put under the yoke from which she had just happily been delivered, she felt it her duty to give him her solemn maternal advice, in order to save him if possible, from the errors and servitude into which, she was informed certain clerical managers were about to lead him. The Letter had its desired effect. The young man man regarded the admonitions of his faithful mother,—paused for consideration, and in a short time became a sincere believer in "the grace of God that bringeth salvation to all men."

[For the Christian Intelligencer.]
LETTER FROM A MOTHER TO HER SON.

H—, April —, 1827.

MY DEAR CHILD:—
I have been informed that there has been and perhaps now is in B., what is generally called a "religious awakening" or "revival;" and that many of the young people have been filled with agony and almost despair, concerning their future and eternal welfare. Of this number, I have been informed you are one. Whether this report be correct or not I cannot tell

for it is some time since you have been at home, so that I might converse with you upon these things. But such reports cannot but excite a mother's feelings who desires the prosperity and happiness of her children. As you do not come to see me, and as it is not convenient for me to go and see you, my anxiety for you has compelled me to write this letter, which I beg of you to read with calmness and composure, from your own mother.

I know of no event that would give me more joy, than your reformation. It is what my heart has long desired, and what I have most earnestly prayed for, of my God and your God, of my Father and your Father. I have long been convinced that your heart had never been baptized into the divine spirit of God's universal grace and salvation, to which doctrine you yielded your assent; for had that been the case, you would have been taught to "deny ungodliness, and every worldly lust, and to live soberly, righteously and godly in this present world."

It would have been your meat and your drink to do the will of your Father in heaven; you would have loved and obeyed God, because he first loved you. But I am told that your attention is now turned to things of religion—that you are seriously concerned about your future state.—This gladdens my heart, because I hope it will end in your conversion to holiness and happiness. But, here you are in danger of making a great mistake: I mean about religion. My own experience and observation have convinced me that a great deal of that which passes in the world for religion, is as destitute of the pure principles of the religion of Christ and the Apostles, as the wild beast is destitute of the innocent, mild, and lovely temper of the Lamb.

Don't start, my child; depend upon it, this is true: and as your mind is said to be turned to the concerns of religion, let your Mother caution you against embracing the religion of man for the religion of Christ. I want you to have religion, but, my dear child, I want it to be the religion of the Lamb of God of which you may never be ashamed. Then, what doth the Lord require of you? I do not ask what man requires of you; but what does the Lord require of you? Does he require you to believe that he is your enemy—that he hates you? Does he require you to believe that he is capable of being infinitely cruel to any of the works of his hands? Does he require you to believe that he will inflict punishment upon his own offspring without any design to do them good? No, my son, he does not. These are man's requirements,—not the Lord's. The Almighty requires you to believe that he is your friend—that he loves you; and that neither "death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come; nor height, nor depth, nor any other creature" shall separate you from his love. He requires you to believe that "God is love," and of course incapable of being unmerciful to any of his creatures. He requires you to believe that he will not inflict punishment without designing the good of the punished—that "whom he loveth, he chasteneth," and that he does not do it for his own pleasure, "but for our profit, that we may be partakers of his holiness." Furthermore, the Lord requires you to "do justly, love mercy, and walk humbly with your God." But, here be very careful. The Lord does not require you to do these things to avoid his wrath, or punishment in another world—those who attempt to do these things from such motives, may be very wicked at heart, while they may appear outwardly unto men to be righteous. But the Lord requires you to "do justly, love mercy, and walk humbly with him," because you love him. Such service will be the filial, sincere service of the heart. The Lord requires you to "do his will on the earth, as it is done in heaven." And, my son, those who are in heaven do not do the will of God under the fear of endless misery; but because they are filled with love to God. Then be careful my child, and don't be frightened into an attempt to obey God for fear he will injure you; for such service will not be pleasing to God, nor comforting or profitable to yourself,—it is not religion. "Pure and undefiled religion is this, to visit the fatherless and widows in their afflictions, and to keep unspotted from the world."—To obey God for fear of the flames of an imaginary hell, proves that we have not the love of God shed abroad in our hearts, but that we are all the time in love with sin. And are we "unspotted" while we have such a stain within. The Apostle Paul said he was "not ashamed of the gospel of Christ, because it was the power of God unto salvation." That is, it was an exhibition of that loving kindness, tender mercy, and goodness of God which leadeth (not driveth) men to repentance and salvation from sin, ignominy and moral death. Hence, my dear child, you see that the religion of Christ and the Apostles,—the religion of the Bible, is not a religion of fear, but a religion that works by love and purifies the heart; it is calculated to take the stain of sin away,—keep us "unspotted from the world," and produce that filial and hearty obedience which is both "meat and drink." This, my dear son, is the religion I want you to possess; a religion which will be acceptable to God; comforting and profitable to yourself; lovely in its nature and operation; conquering and destructive to sin; charming and attractive to man; which will never be a burden; with which you will never wish to part; and of which you will never be ashamed.

But, my son, I have been told that you are going to join the church in B. This

I can hardly believe, because you are too old, and have had too much experience to come to such a resolution so hastily, unless you are under the influence and dictation of others; or of intemperate excitement. Now, my son, if you believe that your mother loves you as well, and is as anxious for your happiness and future prosperity, as the ministers and people by whom you are exhorted and advised, you will listen to my advice with serious and childlike attention. Then, my dear, with the affection and solicitude of a mother, I advise you not to join the church now.—Don't think that I wish to prevent you from doing your duty; no, my child, I want to prevent your doing work for repentance.—I do not wish you to neglect your duty, but I wish you to do it with christian moderation. It is but about two weeks since you were first "struck under conviction," as it is called; and if I am correctly informed, the excitement you have experienced has been of a most violent character, even verging upon insanity! Now, my son, pause a moment, and reflect, and ask yourself whether it be not possible that the agonizing excitement through which you have passed, and the ecstasy of joy with which you are now elated, do not bear more of the characteristics of perturbed, animal passions, and flights of the imagination, than of the calm and deliberate operation of reason and the understanding. This may be the case, and therefore I advise you to "let your moderation be known" by not joining the church now.—And that you may be assured that this advice is not the effect of prejudice against what you may have been persuaded or frightened to believe, I will assign some further reasons for giving it.

1. If the excitement you have experienced has not been the result of serious, serene and calm reflection, but of a different cast, and you are induced to make a public profession for fear of the woe of eternal torments, there is but little ground for you to expect to hold fast your profession long. If that fear should subside through the security you may feel when within the pale of the church, it will be next to a miracle if you do not relapse into a cold, careless and sinful state, and be thrust out of the church with more fury than you were taken in; thus bringing a stain upon your character; and upon the church, the stigma of rashness, both in your reception and expulsion.

2. If the faith you may now profess be not the result of unprejudiced, prayerful, and careful study of the scriptures, without the bias of human creeds or interested pretended friends: but if it be a something of which you lay hold to avert an imagined calamity; it may not, and probably will not be long, before an honest conscience will compel you to renounce it as unscriptural and false. And then, O my child, what comes next?—the awful frown of the church, and the anathema of excommunication! Or perhaps the fear of such apparent evils may induce you to conceal your convictions of error, stifle the clamors of an accusing conscience, and thus live and die a slave to the most unfeeling master—consummate hypocrisy. O, my dear J—, Heaven forbid that this should be your miserable lot. Then listen to your Mother's advice, and don't act precipitately, but flee from the buzz of "busy bodies," and the whirlwind of fanaticism; take the Bible in one hand and reason in the other, and go to the throne of divine grace, and depend upon it, God will lead you into his truth, in believing which there is great peace, and in obeying which there is great reward. Then you will be prepared to act understandingly, live virtuously, and die triumphantly, which is the devout prayer of your affectionate Mother.

[For the Christian Intelligencer.]
A DISCOURSE ON ROM. XIV.—16.
"Let not your good be evil spoken of."

BY EDWARD TURNER.
These words are capable of the following amplification: "you profess your subjection to Jesus Christ, and your adherence to the laws and precepts of his kingdom; you should remember, that your religion is not a monopoly; it is not designed for your own exclusive benefit. Let your attention to religious concerns be of such a character as shall give the gospel a good name; and be careful, that by no weakness, irregularity or infatuation, you furnish occasion of approach to the worldly name by which you are called."

It is an unhappy circumstance in human practice, and frequently mingling with evangelical duty, that the best things become perverted; and, that when this is the case they are as much worse than ordinary things, as before they were better. The reason of this arises from the magnitude and importance of the subject. The religion of Christ furnishes a subject uncommonly ample; nor is it possible to consider it as a matter of very trivial, or of no consequence. Yet this subject is presented to fallible beings; it is addressed to men, over whom passion, prejudice and ambition exert a powerful influence; and even when they are tolerably well grounded in its truths, they are not therefore exempt from the exercise of dispositions, which are in direct opposition to the mind of Christ. It is to persons of this description that the text is addressed; for it is with them, that the evil alluded to is supposed to originate. Men, whose characters are notoriously wicked, seldom deceive any; neither having, nor professing to have religion, they cannot deeply wound its cause, nor materially affect its interests. But when a christian, in name and intention, does those things which contribute to pervert the spirit, and weaken the influence of his religion, he gives occasion to

the adversary, and puts weapons into the hands of his enemy. By such means his "good is evil spoken of."

There are many ways, in which we expose ourselves to the error against which the text was designed to guard us. We shall notice a few only of the cases in which our good is liable to the charge of evil.

First. We expose religion to the danger of being evil spoken of, when we mistake the operation of the corrupt passions of the heart for the exercise of the spirit of God. This is an error of great magnitude; as so much more deleterious in its consequences, as they extend to society, interrupt its order, and disturb its peace. There are evils which are limited principally to him with whom they originate. There are errors which exist in the head only, or in mind and extravagant theories, which exert no direct influence upon the conduct. In such cases, they are comparatively harmless, or their evil is restricted to him who originated and maintains them. They may excite ridicule; they may provoke a smile on the countenance of the well-informed christian; but in proportion as such errors are distinguished by their singularity, the good sense of the community will limit their effects. But when a man, or a community, bearing the christian name, and professing to have passed from death unto life, so far forget the temper of the gospel, as to give to carnal and corrupt passions the appellation of holy exercises, the evil is most grievous; its influence is extensive; its consequences deplorable. That he, who is thus actuated, is made miserable by that, which, if answered to the name it bore, would prove a source of felicity, is but a comparatively small part of the evil; nor do the immediate effects of this error on society complete the measure of its destructive influence.

The highest good, which heaven, in its benignity has imparted to man, is evil spoken of; its true character is traduced; and vilified, and great occasion is given to the adversary to cast reproach on the high vocation of glory and virtue. If the doctrine of Christ is not of a practical nature; if it is not calculated to repress and subdue unhallowed dispositions, and in their stead to implant and cherish the milder virtues, it certainly is not worth the attention, which men generally agree it deserves. But if it really licenses the unrestrained exercise of the irascible passions, and sanctions with its own name the most ignominious principles, it surely ought to receive marks of every rational man's abhorrence and detestation. Even no religion is better than that, which, under that sacred name, contributes to make men worse than they would otherwise be. There are instances, in which persons act as if they believed, that religion gave them the exclusive right to be censorious, uncharitable and persecuting; their conduct evinces, that they consider a profession, as the act of taking out a license to exercise a proud, domineering, condemning spirit. Our Lord hath set this matter in a very luminous view, when speaking of the man from whom the evil spirit had gone out; that is, the subject had refrained from the practice of the lowest and most degrading vices, and so far, was in a state of preparation for an advancement in moral virtue. But the spirit, that had just been ejected, ever restless and agitated, says to himself, "I will go and return to my house whence I came out; and when he cometh, he findeth it empty, swept, and garnished." It is prepared to receive an occupant of a different character; "then goeth he and taketh with himself seven other spirits, worse than himself, and they enter in and dwell there, and the last state of that man is worse than the first." Before a man passed what he calls a state of regeneration, he was not censorious, uncharitable, or malignant; his wickedness principally injured himself; his sins were too gross to be extensively influential; he has not sense enough of religion to engage in persecuting it; but now, under that sacred name, passion assumes the name of holy zeal; its objects, its means, and its sphere of operation are greatly enlarged; his "wickedness" has become "spiritual," and has taken its seat in "high places."

From the eminent station it occupies, it issues its corrupt maxims, and exerts its malevolent influence, to asperse and traduce what is truly amiable and good. Through these means, that which is good is considered and treated as evil.

[TO BE CONTINUED.]

[For the Christian Intelligencer.]

SCRIPTURE DOCTRINE.

MR. EDITOR:—It is, I believe, a fact, that our opposers endeavor not only to prove that Universalism is an unscriptural doctrine, but also, what is more absurd, to inculcate the idea that those who believe in it, in supporting their doctrine, wish, as much as possible, to dispense with the bible! The writer of this, not long since, in conversation with a believer in endless misery remarked, that he perceived by the writings and quotations of a certain author, that he was an universalist, quoting a passage in proof of it. The other replied, with great surprise, "that cannot be universal doctrine, because it was taken from the bible!" If some of our orthodox brethren will conform the following passages of scripture to their doctrine, I will agree that Universalism is an unscriptural doctrine:

Isaiah xl. 5. "And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." Isaiah xlv. 22. "Look unto me and be ye saved, all ye ends of the earth: for I am God and there is none else." Psalms, cx. 4. "The Lord hath

sworn and will not repent." Daniel vi. 14. "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed." Ephesians i. 9 and 10. "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." Galatians ii. 16. "For by the works of the law shall no flesh be justified." See also Romans v. 13, 19, 20 and 21. Romans xi. beginning at the 24th verse and onward.

The above passages of scripture have not been selected because they were the only ones that prove universal salvation, (the scripture teaching it on almost every page,) but because they give the least chance for equivocation. There are, however, many passages of equal force with the above, which might have been named, had it been thought necessary. But let the above be reconciled to the doctrine of Universalism, and I am prepared to abandon my present heart-consoling belief in the final emancipation of all mankind.

Yours, &c. Z. G. S.
Hamden, (Me.) Sept. 1827.

THE CHRONICLE.

Be it our weekly task,
To note the passing tidings of the times.
GARDINER, FRIDAY, SEPTEMBER 28, 1827.

THE WEATHER. The long spell of dry and somewhat cold weather, with which this region had been visited for a month or two past, and that had nearly destroyed the verdure of the pastures, held vegetation generally, back, and rendered our roads and streets extremely dusty and unpleasant,—broke week before last; since which time we have had, with the exception of a few days, constant and most generous showers of rain, "drenching the pastures o'er and o'er," raising the streams and reviving the hopes of the husbandman. The prospect of what farmers call "fall feed" is thought to be good. The weather continues to be warm. Frost has not made its appearance yet, nor does it seem to be near us.

MUSTER. The Regiment of Infantry under command of COL. PLUMER of this town, joined by the Hallowell companies of Cavalry and Artillery, paraded on Hinkley's Plains in Hallowell for annual Review on Tuesday last. The day was unusually fine. We understand that the troops, particularly the uniform companies, appeared to manifest a military zeal on the occasion that was truly commendable, and that they performed their various evolutions, firings &c. with a precision that gave great satisfaction to the officers and spectators present.

CAMP MEETING. We understand that there was a Camp Meeting in this town the principal part of last week, and that, owing probably to the excessive rains with which it was visited, it was thinly attended. We learn that four new converts were made.—There is a proverb in this place—"if you wish it to rain, call a camp meeting." Superstitious people conclude, that the Lord sends a rain in time of the Camp Meeting, in order to testify his disapprobation of such sort of assemblages. But such superstitions are very rapidly going out of date. It does however seem a little singular that our good, demure Methodist friends can seldom or never have one of their meetings in the woods without being drenched with torrents of rain. We hope better things for them in future.

AURORA BOREALIS. The very singular appearances in the heavens which have lately been beheld in various parts of the country, are beginning to become quite common. The phenomenon which took place on the 28th ult. and that has been so beautifully described by many journals, has returned a number of times since, but with less magnificence. On Tuesday evening last we had the good fortune to see the heavens illuminated by the brilliant rays of light that shot up, simultaneously, to the zenith, from all parts of the horizon. The appearance was interesting.

JUDGE WARE'S DISCOURSE. A friend at Portland has politely sent us a copy of the Address, delivered at the late commencement at Brunswick, before the *Phi Beta Kappa* society of Maine, by Hon. Ashur Ware. We have read it with great interest, and believe it to be highly creditable to the literary reputation of the author, and of the fraternity of which he is a member. He is, evidently, well versed in the literature of ancient Greece and Rome, and defends its importance to modern science with a masterly hand. The literature of those nations he says, was republican;—it breathed the pure spirit of liberty, and did wonders in its cause. We consider the address not only elegant as to style, but as useful as to sentiment, and shall be happy to present our readers with copious extracts from it, which we shall do as soon as we can find room for them.

It is not for us to pretend to detect the errors of this literary production; but we do

wish to ask, with all due deference, by what authority Judge W. substitutes *t* for *e* in the beginning of the second syllable of the adjective ancient? We find this word more than thirty times in the address, and in every instance the orator has spelled it "ancient" instead of ancient. It is certain that this orthography of Judge W. is not authorized either by Johnson or Walker, and if it be not, as we believe it is not, correct; we are sorry to see the error sanctioned by the above authority.

Again: We perceive that he spells the preterite of the verb *show* with an *e*—"show"—"showed"—instead of "showed." Is there any good authority for this practice? We think not.

"As the old cocks crow the young ones learn." Since Mr. Villalave and company were in this quarter, a few weeks ago, performing their feats of agility, we have hardly passed through our several neighboring villages on the river, without witnessing the boys in the streets standing topsy turvy and making various other awkward and painful attempts to mimic those mountebanks. We would not be fastidious about this thing. We know that human nature is such, throughout all ages, that it requires amusement as well as labor and instruction; but really it does appear to us that such feats are useless and calculated to exert no very salutary influence on the rising generation.

It is thought that the representation from this County in our next State Legislature, will embody more talents and experience than that of any former year. A large proportion of the representation elected both to the Senate and House, consists of men of the very first talents and influence in the county. This augurs well.

LATEST FROM ENGLAND. An arrival at New-York brings London dates to the 18th August, at which time the arrangements of the Cabinet had been fully completed, in all its essential parts, and the government placed in full operation, as though no such man as Mr. Canning had ever existed. The principal officers had been invested with the seals of office, in the order mentioned in our last; Viscount Goderich being placed at the head of the Treasury, as Prime Minister—the Right Hon. J. C. Herries, Chancellor of the Exchequer—Viscount Dudley and Ward, Foreign Secretary—Marquis of Lansdowne, Home Secretary—Right Hon. William Huskisson, Colonial and War Secretary—Right Hon. W. S. Bourne, President of the Board of Trade—Duke of Portland President of the Council, &c. &c. Lord William Bentinck received the appointment of Governor General of India.

The funeral of Mr. Canning took place on the 15th Aug. and was attended by a large concourse of mourners, although the ceremony was intended to be as private as possible. Perhaps few men have descended to the grave more honored, or more lamented, by the silent grief of a nation's tears.

"No farther seek his merits to disclose,
Or draw his frailties from their dread abode,
(There they alike, in trembling hope repose)
The bosom of his Father and his God."

The Russian fleet, destined to aid in conquering peace for the Greeks, had arrived in the Thames, and would sail immediately with the British fleet, for the Mediterranean. It consisted of 8 sail of the line, 9 frigates, and 2 corvettes; but a part of the squadron will return to Cronstadt as the British government, did not think it advisable that so large a fleet should proceed to the Levant.

The state of Spain is represented as very alarming;—that large parties of armed men were prowling about the country, and committing serious depredations.

Some changes were expected in the government of Portugal; and some fears expressed that the different views entertained on this subject by the House of Austria, and the Emperor of Brazil, would stir up another revolution in that country.

There is nothing new from the seat of war in Greece. The Turkish and Egyptian fleets were too strong, and too much combined, for any practical operation against them by Lord Cochrane, whose naval force, in its best state, was insignificant, in comparison with the enemy's.—*Mc. Inquirer.*

We have not received any other foreign advices during the week, than the annunciation from Buenos Ayres of the rejection of the Treaty lately concluded between that nation and Brazil. It is said the diplomatic agent of Buenos Ayres exceeded his instructions—and on that ground the ratification had been refused.—*Eve. Gaz.*

A letter from Cape Haytien of 21st August, received in Philadelphia, states that the loss on American cargoes will be nearly one third; the present state of commerce is very gloomy. The British Consul General left Cape Haytien for England on the 21st, without taking leave of the President, and openly expressing his disgust at the country and the administration of the government.—*lb.*

The Equinoctial Storm of Wind and Rain commenced from the north east on Tuesday night, and continued with little intermission of either until last night. A great deal of damage has been done to fruit trees which have been stripped of their fruit and many of their branches by the violence of the gale. The steam boats, on Wednesday, did not move from Providence to New-York. On Thursday forenoon the Washington departed from Providence. The gale commenced at New-York on Tuesday afternoon.

In the gale, on Wednesday night, the large and extensive Wind Mill, just completed at South Boston, was blown to pieces.

Boston Evening Gaz.

The great launch over the Falls of Niagara took place on Saturday 8th inst.; but as a wreck only, and not a gallant rigged ship, the vessel having struck against a rock, before she reached the great falls, and carried away all her masts and rigging—thus tum-

bling over the edge of the precipice, a sheer and unseemly hulk, without grace or dignity. One of the crew (a bear) it is said, made a safe escape, probably when the vessel first struck the rocks in the Rapids.

The number of persons who visited the neighborhood of the Falls of Niagara, for the purpose of viewing the great Launch, is said to have been so great as to cause a temporary famine, having eat the resident people out of house and home. A gentleman, describing the scene, says, he could neither get food or lodging—that the room in which he was located had a sleeper to every plank, and that he was obliged to content himself with two straws for a bed, and a feather, standing edgewise, for a pillow.—*Mc. Inq.*

ANTARCTIC EXPEDITION. Capt. J. N. Reynolds, the pupil of Symmes, and who, it is said, has stolen his master's trade, has announced, in one of the Baltimore papers, that final arrangements have been made for the commencement of the long talked of polar expedition. A contract has been made with an experienced naval architect, for the construction of a suitable vessel, and the expedition is expected to sail in the course of the "coming season." But another vessel is wanted to accompany the expedition as a tender, and for the purpose of obtaining such an one, he makes an appeal to the citizens of the United States. He says, "there are more than a million and a half of square miles, which have never been explored, and a coast of more than three hundred degrees of longitude, in which the Antarctic circle has never been approached."

In the course of the trial at the last Oyer and Terminer in Albany, objection was made by the defendant to the competency of a witness, on the ground that he did not believe in a future state of rewards and punishments. It appeared from the evidence that the party offered as witness believed that men would be punished by Deity in this world for their sins, but not in the next. The court held that he was a competent witness and he was admitted.

Trouble among the Mechanics.—In Philadelphia the journeymen mechanics have of late been frequently in commotion. The carpenters had a long and hard "turn out" for higher wages, last spring. The taylor's now appear to be standing out in their turn. Some of them are bound over to trial for conspiracy. The masters may probably invite workmen from this city for their accommodation. But the journeymen seem determined that the honest contractors and employers of the saving in wages made by having mechanical undertakings executed in Philadelphia rather than in New-York, shall no longer mortify their pride or affect their interest.

N. Y. Com.

A fellow was in Portsmouth, last week, enquiring for "Capt. Atwood." He went into a boarding house, in the centre of the town, marched up stairs, put on a clean ruffled shirt, and left a very dirty one in its place; shifted his old shoes for a better pair; helped himself to a pair of silk pantaloons, and a masonic dirk, and was going off as quietly as he came; but the landlady met him on the stairs, and a dialogue ensued; he counterfeited simplicity so well, however, as to be suffered to depart with his booty. The articles, we understand, have been recovered by the owner, some of them much the worse for wear.

The Post Master of New-York has given notice, that from and after the first of October next, a regular mail will be made up for France, at the Post Office in that city, agreeably to an arrangement between the government of France and that of the United States. All letters will be received gratis and put in bags having affixed to them the post office seal.

It is proposed in France to conquer and keep possession of Algiers. Such an event would neutralize Tunis, Tripoli, &c.—and commence a great change in Africa.

The Corporation of Washington City have passed an act for creating a stock to an amount adequate to satisfy the judgment recovered against them by Chastian Clark, of the great prize of \$100,000 in Gillespie's Lottery, with a long arrear of interest upon the amount.

Red Ants.—A small piece of camphor, laid in any place infested by these troublesome insects, is said to cause them to make a precipitate retreat.

Darby, the Geographer, whose death has been going the rounds in the papers for some time, has written to the American Daily Advertiser that he is not dead, and don't intend to die these twenty years—if he can help it—to please any man.

A duel was fought on the 14th ult. between Mr. Daniel I. Stephens and Mr. Stanley, of Lexington, Kentucky. It took place near Rome, Indiana, and originated in some political differences. Each party fired twice with rifles, and on the second fire Mr. Stephens received his antagonist's ball just above his hip. The wound is not mortal.

Health of New-Orleans.—A letter from N. Orleans dated Aug. 8th, received at N. York, says,—"The yellow fever rages immoderately, and threatens once more to lay waste this ill favored city."

Com. Porter has visited New-Orleans for the purpose of raising recruits for his Mexican squadron.

Nearly half a million of Roman crowns have been subscribed, in Italy, Austria and France, for rebuilding the Church of St. Paul, at Rome.

The Government of Harvard College, have within two years made the French, Spanish, Italian and we believe German languages, a part of the regular course of instruction in that University. It is however, if we mistake not, optional with the students whether they will devote a part of the regular course in the ancient languages or to the modern.

A man in York, U. C. offers to construct a machine at the expense of a thousand dollars, with which he will safely go over the falls of Niagara.

A man in Hartford, (Conn.) 70 years old is teaching the art of dancing there. Poor old man—he will dance into his grave before long.

An Apprentice wanted at this office.

NOTICE. The Editor expects to preach in a week from next Sabbath, (October 7th,) at the Meeting House, in Dresden.

Rev. S. Cobb will preach in Brunswick next Sabbath.

MARRIED,

In Topsham, on Sunday 9th inst. Mr. John Haley, 1st, bachelor, aged 60, to Miss Nancy Higgins, aged 30.

In Wiscasset, at Birch Point, the seat of John Maguire, Esq. by Rev. Dr. Packard, Mr. Edward Tufts, of Charlestown, (Mass.) to Miss Rebecca Sprague, daughter of John Maguire, Esq.

In Duxbury, Capt. Nathaniel C. Weston, to Mrs. Ann Winsor, daughter of Charles Wetherell, Esq.

DIED,

In Leeds, Mrs. Naomi, consort of Mr. Abner Brown, aged 66.

In Brunswick, Samuel Hopkins, of the Society of Friends, aged 66.

In Lebanon, (Conn.) Mr. Joseph Hyde, aged 70.

In Thomaston, Mrs. Mary, wife of Mr. Rowland Hatch, aged 23.

In Dresden, Mr. John Chaney, aged 72, a soldier of the Revolution.

In Portsmouth, Mrs. Frances, aged 40, wife of Mr. Robert Foster, editor of the Christian Herald.

MARINE JOURNAL.

PORT OF GARDINER.

FRIDAY, September 21.
Arrived.
Schr. Lady Hope, Fairus, Nantucket.
SATURDAY, September 22.
Schr. Henry, Nichols, Providence.
Diamond, Houlton, Boston.
MONDAY, September 21.
Arrived.
Brig Orion, Mason, Boston.
Sailed.
Brig Milton, Jackson, West Indies.
Schr. Dan Quaker, Caldwell, Salem.
Mind, Weymouth, do.
Mary, Kinsman, do.
Commerce, Manning, do.
Polly & Nancy, Osgood, Newburyport.
Oaklands, Tarbox, Boston.
Washington, Smith, do.
Hesperus, Haskell, Mobile.
Sloop Lapid, Child, Portland.
TUESDAY, September 27.
Sailed.
Brig Abby-Jones, Gay, New-Orleans.

M. B. F. O. F.

At Masonic Hall, on Wednesday evening Oct. 3 at seven o'clock.

ANNUAL MEETING.

Particular business requires a punctual attendance.

J. D. ROBINSON, Scribe.

HORIZONTAL AND MOVEABLE HAY PRESS.

THE Subscriber has now in successful operation his new constructed HAY PRESS; which by applying the strength of one man to a crank, will give a pressure sufficient to condense twenty-five pounds of Hay into the compass of one cubic foot.

The peculiar advantages of this Press over that of any other now in operation, consists in the following items, viz:—It is an entire machine, capable of being put in immediate operation, either in a common barn, or in the open field; thereby saving the expense of constructing a building, particularly for the purpose of pressing Hay. It is built on wheels, and can be removed at pleasure with the power of four oxen to any place where it may be wanted; thereby saving the expense and wastage common in the repeated handling and moving of Hay in a loose state. It will, also, enable the farmer to press his own Hay, at his own barn, and at his most convenient leisure, and add the additional value to the article which it is capable of exportation.

This machine is simple in its construction and operation; not liable to get out of repair; and may be operated with by any common labourers. The box which receives the Hay is raised to a perpendicular position for filling and packing. When full, it is reduced to a horizontal position to receive the pressure which is applied by a piston, moved by a cog wheel and gearing.

This press has been examined when in operation by many gentlemen, who are considered as competent judges of its merits, and who have given it their decided approbation; but as it is presumed that no gentleman would wish to purchase without personal examination, the subscriber invites such as feel an interest in it, to call on him at Portland, or at C. A. Wix, of Gardiner, as it will be in constant operation in one, or the other of said towns.

M. B. BLISS.

THE PROTECTION

INSURANCE COMPANY,

OF HARTFORD, Connecticut, offers to insure Houses, Stores, Mills, Factories, Barns, and the contents of each, together with every other similar species of property.

AGAINST LOSS OR

DAMAGE BY FIRE.

The rates of premium offered, are as low as those of any other similar institution, and every man has an opportunity, for a trifling sum, to protect himself against the ravages of this destructive element, which often in a single hour sweeps away the earnings of many years.

The course the office pursue in transacting their business, and in the adjusting and payment of losses is prompt and liberal. For the terms of insurance application may be made to the Agent, who is authorized to issue policies to applicants without delay.

GEO. EVANS, Agent.

Gardiner, Jan. 5, 1827.

CORDAGE.

THE Subscriber having purchased the extensive CORDAGE FACTORY, on North Hampton Street, Boston, lately occupied by the Boston Cordage Manufacturing Company, has appointed Mr. HENRY LEWIS Agent and Superintendent, who is now ready to furnish Gangs of Riving from the first quality of clean Hemp, and equal in Manufacture to any made in the United States at the shortest notice and on the most favorable terms.

J. W. LEWIS.

Apply to HENRY LEWIS, No. 31, India (corner of Custom-House) Street Boston.

Boston, August 1, 1827.

CHEAP ROOM PAPERS.

A NEW supply of low priced Room Papers, just received and for sale at the GARDINER BOOKSTORE.

FOR NEW-ORLEANS.

THE substantial SCHOONER FORESTER, will sail about the 20th of September. For freight or passage, apply to E. G. BYRAM & Co. Gardiner, September 7.

Flour & Coffee.

THE Subscriber has just received for sale 75 bbls. new flour, of the first quality—also a few bags prime Portarico Coffee.

GEORGE COOK.

August 31.

POETRY.

[For the Christian Intelligencer.]

THE DROWNED CHILD.

"And with an unclouded eye and unmoved countenance he looked upon the waves that covered the body of his only son."

He looked upon the unruffled stream
Of all his hopes the grave,
His boy, whose life was but a dream,
Had sunk beneath its wave.
Yet not a sigh or tear was there,
Though the last of all his race,
E'er time had silvered o'er his hair
Had gone to his last resting place.
He looked upon the dark blue wave
In silence and in grief,
Yet not a groan of sorrow gave
His bursting heart relief;
His heart was breaking with despair,
Though with a look serene,
His grief was more than he could bear
Yet was that grief unseen.
His trust was in the King of Heaven,
His arm alone can save;
In mercy only hath he given
And taken what he gave.
And by these holy thoughts held up,
He cast a look on high,
And drank to the very dregs, the cup
Of deep, though silent agony.
A lofty oak its branches flung
O'er the aged mourner's head,
And the evening breezes softly sung
A requiem for the dead. DUDLEY.

MISCELLANEOUS.

[From the U. S. Gazette.]

NEW-ENGLAND WARS.

Concluded from p. 152.

Having exchanged guns, the procession moved slowly towards the camp, at which they arrived about 11 o'clock A. M.

On inquiring for Capt. Church, David was informed that he was in council with the officers of a new company, which had just arrived from Plymouth.

"What news from Philip?" said Captain Church with a smile, at the early return of David. "May the enemies of Plymouth be like him, said the youth bowing—all started as if to inquire further. 'The body of King Philip lies at the door.' As they moved in a body towards the place, David caught the sounds of a voice which seemed exerting itself to articulate some inquiry—he turned, 'twas the aged Joscelyne, David rushed into his arms. 'And—Maha!—surely when my country is safe, I may inquire—am I childless?'"

"She is alive and with us." The old man overpowered by the excess of his feelings sunk back upon the seat.

The officers soon returned, accompanied by Ninegret, satisfied that their work was finished. As they were announcing the rich reward, David's eyes caught the form of Maha!a, entering—he trembled for the consequence of the interview—she sprang into the arms of her father, who as he folded her to his heaving bosom, raised his streaming eye to heaven and faintly uttered, "now Lord, lettest thou me depart in peace."

The feelings of Joscelyne having a little subsided, Ninegret related to the officers the history of their morning's expedition, in which he took care to place the action of David in rescuing Maha!a, in its fairest light. The eyes of Joscelyne gleamed with the fire of youth—which was quenched however with the tears of parental pride when he learned from one of the children present that Maha!a had saved the life of David when he was escaping from the Indian encampment.

"The reward offered by the Governor and Council of Plymouth," said Church, "will be sufficient to place both champions in a fair way of decent competence."

"For the matter of that," said Ninegret "the old Indian can live without much wampum, nor will his age be greatly sweetened by remembering that it is supported by the price of a brother red man's head. I'll e'ne make my baskets and brooms, let the white women buy them. I trow little Davy, there, will have more need of money than I: it may help him to a wife, but for me, I cannot marry. What squaw will have a red man that has killed his Sachem—and no English woman can wed an Indian.—Only if I have done you service, do not when poor Ninney is drunk with your rum, do not lock him up in your wooden jail—or thrust his feet into your hateful stocks—for that which you, yourselves, have taught him to do."

Captain Church having heard the Indian, rose and declared the money offered as a reward for Philip's head, should be divided equally between David and Ninegret, who had both had an equal share in his death.

David felt a gush of joy as he learned that the liberality of the colony, would now give him a right to claim the hand of Maha!a, with a knowledge that he should not make her condition worse by joining her fate with his. But his happiness was soon chilled by the recollection that he really did not have a share in killing Philip.

He therefore stated to the officers the circumstance, exactly as it stood, and added that although he felt himself deprived of the share of reward, he was more than repayed in the knowledge that his charge of powder and ball was providentially reserved to preserve the life of Maha!a. All were struck with the candour of David—and turned towards the Indian—"Why, I thought," said he "that two bullets would make more than one wound; though I would say nothing to the prejudice of David. A movement of Joscelyne attracted the attention of the company, 'A good name is rather to be chosen than great riches' said the venerable father as he placed

the hand of the blushing Maha!a in that of the trembling David—and loving favor than silver or gold." "Take her, my son, she is thine, and may God make her all to thee, that the sainted Rachel was to her father, saving her early death.—David looked with a filial reverence, which spoke all of gratitude that his tongue could not utter.

The eyes of Ninegret, glistened with joy as he rose to say, that if David would share the reward, he would live with him as a friend. Things were easily settled to the satisfaction of all parties. David and Maha!a, after receiving the thanks of the Council of Plymouth, were duly published and married.

In a short time, the fear of the Indians having subsided; David inhabited a house in Kingston nearly a mile north of the old garrison, which I believe is yet to be seen as 'thou goest down by the way of Jone's River.'

Here Ninegret spent his days—and some of his nights; a greater part of the latter, however, were occupied in catching eels in the neighboring stream, or chasing animals over the hills, nor did any one presume to meddle with the poor Indian, though he should have been twice a week as drunk as a Lord.

If any one should ask what became of Philip I can only say that it is probable that he was buried near Church's Camp; but before that rite took place a swaggering fellow borrowed the corporal's sword and cut off the dead Sachem's head.—And this courageous hero's descendants have lately deposited this sword (which it would seem he never returned) in the Archives of the Massachusetts Historical Society, as a memorial of their ancestor, who so heroically decapitated a dead Indian.

Joscelyne lived among his brethren, revered and beloved 'till he was gathered unto his fathers like a shock of corn fully ripe."

Maha!a lived to be the mother of many children; David was respected by all around him; his descendants have not been remarkable for any very particular virtues if we except short memories and long stories.

J. R. C.

WOMAN.

Give ear, fair daughter of love to the instructions of prudence, and let the precepts of truth sink deep in thine heart; so shall the charms of thy mind add lustre to thy form; and thy beauty like the rose it resembleth, shall retain its sweetness, when its bloom is withered.

In the spring of thy youth, in the morning of thy days, when the eyes of men gaze on thee with delight; oh! hear with caution their alluring words; guard well thy heart, nor listen to their soft seductions.

Remember, thou art made man's reasonable companion, not the slave of his passion; the end of thy being is to assist him in the toils of life, to soothe him with thy tenderness, and to recompense his care with soft endearments.

Who is she that winneth the heart of man, that subdueth him to love, and reigneth in maiden sweetness; with innocence in her mind, and modesty on her cheek.

Her hand seeketh employment, her foot delighteth not in gadding abroad.

She is clothed with neatness; she is fed with temperance; humility and meekness are as a crown of glory circling her head.

On her tongue dwelleth music; the sweetness of honey floweth from her lips.

Decency is in all her words; in her answers, are mildness and truth.

Submission and obedience are the lessons of her life; and peace and happiness her reward.

Before her steps walketh prudence; virtue attendeth at her right hand.

Her eye speaketh softness and love, but discretion with a sceptre sitteth on her brow.

The tongue of the licentious is dumb in her presence, the awe of her virtue keepeth him silent.

Then when scandal is busy, and the fame of her neighbor is tossed from tongue to tongue if charity and good nature open not her mouth, the finger of silence resteth on her lip.

Her breast is the mansion of goodness, and therefore she suspecteth no evil in others.

Happy were the man that should make her his wife; happy the child that shall call her mother.

She presideth in the house and there is peace; she commandeth with judgement and is obeyed.

She ariseth in the morning; she considers her affairs and appointeth to every one their proper business.

The care of her family is her whole delight; to that alone she applyeth her study, and elegance with frugality is seen in her mansion.

The prudence of her management is an honor to her husband, and he heareth her praise with silent delight.

She informeth the minds of her children with wisdom; she fashioneth their manners from the example of her goodness.

The word of her mouth is the law of their youth; the motion of her eye commandeth their obedience.

She speaketh and her servants fly; she pointeth and the thing is done; for the law of love is in their hearts; her kindness adeth wings to their feet.

In prosperity she is not puffed up, in adversity she healeth the wounds of fortune with patience.

The troubles of her husband are alleviated by her councils, and sweetened by

her endearments; he putteth his heart in her bosom, and receiveth comfort.

Happy is the man that hath made her his wife; happy the child that calleth her mother.

KING SOLOMON'S THRONE.

The following account of a curious piece of mechanism, is taken from a Persian manuscript, entitled "The History of Jerusalem." It is an account of the throne of King Solomon, and we think, surpasses any piece of mechanism produced in modern times, notwithstanding the wonderful inventions and improvements which have lately taken place in every branch of science.

This famous throne was the work of the Demon Sakkur; it was called Koukubal Jinnah. The beauty of this throne has never been sufficiently described; the following are, therefore, the particulars:—

"The sides of it were of pure gold, the feet of emerald and rubies, intermixed with pearls, each of which was as big as an ostrich's egg. The throne had seven steps; on each side were delineated orchards full of trees, the branches were composed of precious stones, representing fruit, ripe or unripe; on the tops of the trees were to be seen figures of beautiful plumaged birds, particularly the peacock, the etaub, and the kurgess. All these birds were hollowed within artificially, so as occasionally to utter a thousand melodious notes, such as the ear of mortal has never heard. On the first step were delineated vine branches, having bunches of grapes, composed of various sorts of precious stones, fashioned in such a manner as to represent the different colors of purple, violet, green, and red, so as to render the appearance of real fruit. On the second step, on each side of the throne, were two lions, of terrible aspect as large as life, and formed of cast gold. The nature of this remarkable throne was such, that when the prophet Solomon placed his foot upon the first step, all the birds spread forth their wings, and made a fluttering noise in the air. On his touching the second step, the two lions expanded their claws. On his reaching the third step, the whole assembly of demons, and fairies, and men repeated the praises of the Deity. When he arrived at the fourth step, voices were heard addressing him in the following manner:—*Son of David, be thankful for the blessings the Almighty has bestowed upon you.*" The same was repeated on his reaching the fifth step. On his touching the sixth all the children of Israel joined them; and on his arrival at the seventh, all the throne, birds and animals became in motion, and ceased not until he had placed himself in the royal seat, when the birds, lions, and other animals, by secret springs, discharged a shower of the most precious perfumes on the prophet; after which two of the kurgesses, descending, placed a golden crown upon his head. Before the throne, was a column of burnished gold, on the top of which, was a golden dove, which held in its beak a volume bound in silver. In this book were written the Psalms of David; and the dove having presented the book to the king, he read aloud a portion of it to the children of Israel. It is further related, that on the approach of wicked persons to this throne, the lions were wont to set up a terrible roaring, and to lash their tails with violence; the birds also began to bristle up their feathers, and the assembly also of demons and genii to utter horrid cries, so that for fear of them no person dared be guilty of falsehood, but confessed their crime. Such was the throne of Solomon the Son of David.

AMERICAN PRESIDENTS.

Washington, born, Feb. 22, 1732, inaugurated, 1789, term expired, 66th year of his age.

J. Adams, Oct. 19, 1735, inaugurated 1797, term expired 66th year of his age.

Jefferson, born, April 2, 1742, inaugurated 1801, term expired 66th year of his age.

Madison, born, March 5, 1751, inaugurated 1809, term expired 66th year of his age.

Monroe, born, April 2, 1759, inaugurated 1817, term expired 66th year of his age.

J. Q. Adams, born, July 11, 1767, inaugurated 1827, term expired 66th year of his age, if continued in office the usual period.

Very few coincidences of a more surprising character can be named, than that five successive Presidents of the United States, i. e. all who have held and retired from this office should have completed their term of office in the 66th year of their age! Should the present incumbent be continued in office during the usual term of eight years, the coincidence will be still more remarkable; as he will also complete his term of service in the 66th year of his age.—N. Y. Obs.

A NEW WAY TO PAY OLD DEBTS.

The Fall River Monitor gives an amusing account of a Pill Pedlar, who, possessing a powerful electrical machine, discovered that the Sheriff was making rapid strides towards his house; and suspecting from some circumstances that he had designs on his personal liberty, and not liking his antagonist's dwelling so well as his own, the worthy M. D. made preparations to ward off the anticipated attack. Attaching a conductor from his electrical apparatus to the knocker, on the front door, he then charged the machine to a very high degree and waited the agreeable result. The steps which ascended to the front door, had an elevation of fourteen feet. Clothed in all the importance

of the law, the Sheriff ascended, and with a firm grasp, seized the fatal knocker. Instantly he found himself at the bottom of the steps. After having recovered in some measure from a blow given by an invisible power, and after collecting his scattered wits and executions, together with his disorganized senses, he made a second attempt, wondering at this strange method of paying debts. Meanwhile, the Doctor had again charged his faithful conductor. No sooner had the presuming Sheriff again dared to touch the fatal knocker, than he found himself twelve feet near the centre of the earth a second time. Remembering the old adage, "beware of the third time," he immediately quit the premises, leaving the doctor in full possession of the "castle" he had so well defended. Roch. Alb.

PROPOSALS

FOR PUBLISHING A MONTHLY PAMPHLET ENTITLED THE

GOSPEL PREACHER.

THE Publisher of the CHRISTIAN TELESCOPE AND UNIVERSALIST MISCELLANY, as the means of disseminating the pure principles of Universalism, and of subverting the deleterious effects of the numerous sectarian tracts, with which our land is at present completely inundated, and which he conceives to be only calculated to poison the inquiring mind, and to render it the passive, and depending subject of error, doubt, and tormenting fears; proposes publishing by subscription, a monthly pamphlet of 66 pages, octavo, entitled THE GOSPEL PREACHER, each No. to contain two Original Sermons, from the pens of living Universalist Ministers, and each designed to give a clear and full explanation of some passage of the Holy-writ, and to explain the true principles of the Gospel as understood by Universalists.

This work will be issued on the most economical plan, so that it may be afforded at such a price, as to ensure its gratuitous circulation by such individuals as may be disposed to forward the important object.

CONDITIONS.

THE GOSPEL PREACHER, will be published on the first Wednesday of each month, handsomely printed on fine paper, and neatly stitched in colored covers, and will be sent to subscribers at \$1 per year in advance; and when 1000 subscribers are obtained, the Publisher pledges himself to reduce the price to 75 cents.

The work will be commenced as soon as a sufficient number of subscribers are obtained to warrant the undertaking.

Subscriptions to be returned by the first of November next, to John S. Greene, Publisher of the Telescope and Miscellany, Providence, (R. I.) September 8th, 1827. 38

Canada Road.

THE Agents appointed under the Resolve respecting the Canada Road will commence their survey of the road on the 17th September next.—The part of the State where the road is to be made being unsettled and probably unknown to those who may wish to contract for making the road, or parts of it, induces the belief that it may be interesting to those who may contemplate to contract for making said road, to be present with the Agents in exploring and marking out the road, and with this view the agents give notice they will be upon the territory through which the road passes, from 20th September to the middle of October next.

SAMUEL REDINGTON, Per Order.

Vassalborough, Aug. 30, 1827.

Gardiner Bank.

THE Stockholders of the GARDINER BANK, are hereby notified, that their annual meeting for choice of Directors for the year ensuing will be held on said Bank on Monday the first day of October next, at 9 o'clock P. M.

J. M. KINGSBURY, Cashier.

Gardiner, Sept. 15, 1827.

TAKEN ON EXECUTION, and for sale at Public Vendue, on Saturday, the twenty-first day of October next, at two o'clock, P. M. at the house of Ekanah McEllan, in Gardiner, all the right in equity of redemption which Harvey Gay has in the following described lot of land situated in Gardner, viz Lot No. 15, on S. Adams' plan of the Cobbosses tract, bounded east by Branswick-street, south by Lot No. 18, west on Lot No. 16, north by Factory-street. Also, in Lot No. 16 on the same plan and bounded east by said Lot No. 15, north by said Factory-street, west by Lot No. 17, south by Lot No. 18, being the lot now occupied by said Gay.

JESSE JEWETT, Deputy Sheriff.

Sept. 20th, 1827.

Scott's Napoleon.

THE life of NAPOLEON BUONAPARTE, by Walter Scott, 3 vols. 8vo. Just published and for sale by

P. SHELTON.

Gardiner, August 31.

HOUSE AND LAND FOR SALE.

THE Subscriber wishes to sell the HOUSE, and situated near Gardiner village. The house is commodious, completely finished, and in good repair; the out-house are convenient, and the Barn is large and new.

The land, of which there are nearly twelve acres, is under good cultivation and completely fenced. The house is but about half a mile distant from the stone Church, and centre of the village, and commands a beautiful and extensive prospect, embracing the village, Kennebec river, &c. Much might be said of the advantages of the situation, but the proprietor prefers that any person desirous of purchasing a pleasant establishment, would examine and judge for himself.

The property will be sold at a great bargain, and a credit of ten or twenty years will be given if required. JAMES BOWMAN.

Gardiner September 6, 1827. 36

NEW BRICK PRESS.

THE Subscriber offers to the public his newly invented Press for the pressing of bricks which will be warranted to purchasers for a sufficient time to prove its utility. One of these presses is now in operation in his yard, at Gardiner village, which may be seen at any time, as it is in constant operation. All brick-makers, who may wish to purchase, will do well to call and examine this Press for themselves, before they procure one elsewhere. Presses made at short notice, and delivered at any places on the seaboard, if requested. The construction of the Press is simple and moved by the foot, but as it is or may be warranted to the purchaser there is no particular need of a further description of it here. Price \$100 cash, if warranted, or \$90 if not warranted.

DAVID FLAGG, Jr.

August 31

FOR NEW-ORLEANS.

THE Brig JULIA will sail the first of October. Having superior accommodations for freight or passage, apply to the master on board.

Gardiner, September 13, 1827. 37

BLANKS—for sale at this office.

New Store.

THE Subscriber has taken the Store recently occupied by Mr. Harvey Gay on the corner nearly opposite the Stone Grist Mill, and offers for sale a good assortment of

W. I. ENGLISH AND AMERICAN GOODS AND GROCERIES.

Comprising as good an assortment of such articles as is usually found in similar stores, all of which will be sold on the most reasonable terms for cash, approved credit, wood, bark, and country produce generally.

CASH.

At a fair price will be paid for FLAXSEED. WANTED by the subscriber, 500 cords of Hemlock Bark.

The subscriber also intends to keep constantly for sale a complete assortment of Saddle, Harness and upper leather, Morocco, Lining, and Bindings, &c. &c. &c. Gardiner, August 3, GEORGE COOK.

Good Articles FOR FAMILY USE.

JUST RECEIVED BY

M. BURNS,

A Quantity of

GOOD GENNESSE FLOUR.

—ALSO—

GOOD WESTERN CHEESE

—LIKEWISE—

VINEGAR,

OF EXCELLENT QUALITY.

Genuine LEMON SIRUP and BRANDY

SHRUB.

A COMPLETE ASSORTMENT OF

ESSENCES,

In Vials, of from 1 to 4 oz.

SALT PORK, BEEF

AND FISH.

Of good quality, constantly for sale.

M. B. Has also just received, a new and complete assortment of

W. I. GOODS AND

Groceries,

ENGLISH & AMERICAN

GOODS,

CROCKERY

AND

Hard Ware, &c.

AND SO FORTH.

Comprising the usual variety—all of which will be sold cheap for CASH.

Fresh HOPS for sale as above.

Gardiner, August 3.

BOOKS, STATIONARY,

AND PAPER HANGINGS,

CONSTANTLY FOR SALE BY

P. SHELTON,

AT THE GARDINER BOOKSTORE,

A COMPLETE assortment of SCHOOL and

CLASSICAL BOOKS, wholesale and retail,

at the lowest prices. Also, writing, letter, and wrapping

Paper, at the manufacturers' prices, and a

complete assortment of ROOM PAPERS, from 20

cents, to 150 cents per roll. A great variety of

Rodgers', and other fine Cutlery. Quills, by the

M. very cheap. SLATES per dozen, do. Combs,

Mathematical Instruments, Scales, &c. &c. comprising

as complete an assortment of articles as can be

found in any similar establishment, and at the

lowest prices.

Gardiner, January 5.

E. H. LOMBARD,

AGENT TO THE

PROTECTION

INSURANCE COMPANY,

IS DULY AUTHORIZED TO TAKE

MARINE RISKS.

FOREIGN and Coastwise. Rates of premium

as low as in Boston or elsewhere. Policies issued

without delay, upon application to said Agent

at Hallowell. April 27.

ETNA

INSURANCE COMPANY.

J. D. ROBINSON.

AGENT for the ETNA INSURANCE COM-

PANY, of Hartford, Connecticut, offers to

insure

HOUSES, STORES, MILLS, FACTORIES, FARNS,

and their contents, against loss or damage by

FIRE.

The rates of premium are as low as those of any

other similar institution, and the adjusting and pay-

ment of LOSSES, as prompt and liberal.

For terms of Insurance, application may be made

to the above Agent, who is authorized to issue poli-

cies to applicants without delay.

Gardiner, May 25, 1827. 11

HOUSE AND LAND FOR SALE.

TO be sold a convenient Dwelling House, situated

on the north side of the Cobbosses Stream,

in Gardiner, two stories high, with the land adjacent

to it, being about one acre; recently occupied by

Capt. John O. Craig. The situation is eligible. Terms liberal.—Price low. Apply to JOSEPH SOUTHWICK, Vassalborough, or GEO. EVANS Gardiner. May 4.

WANTED,

BY J. D. ROBINSON, a quantity of

WOOL, for which cash will be paid.

August 31

OLIVER'S CONVEYANCER.

JUST PUBLISHED,